

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous Intelligence.

PREDESTINATION AND ELECTION.

(Concluded from page 483.)

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the council of his own will.—EPHESIANS, i. 2.

II. I have now considered the Scripture evidence of *universal* predestination. Revelation, I think, has furnished a more emphatic testimony of the predestination of MAN'S MORAL CHARACTER AND FUTURE CONDITION. I mean what is generally styled "*Election*."

1. PERSONAL ELECTION, is *inferrible* from the Scripture doctrines of *depravity* and *regeneration*.

We are informed by holy writ, that man by his fall, is desperately apostate. He is inflexibly alienated from God, and obstinately attached to sin; and, left to himself, will surely sin on and perish. Why then are not all our father's in the pit? Surely not one of them has landed in heaven by virtue of a serious resolution to start for glory, formed in his unassisted depravity. Else that man was not entirely depraved. There did dwell in his flesh one "good thing." If, on the contrary, absolute corruption implies such an incorrigible aversion to holiness as will never earnestly seek it, then God, of his own good pleasure, must have resolved to turn the man that is turned. And what now is this, but personal election?

The doctrine of *regeneration* is also indirectly conclusive of personal election. "Except a man be born again, he cannot see the kingdom of God:" And God himself is the *alone* author of regeneration. None, then, ever will be regenerated, except those whom he *designs* to regenerate. And I apprehend that his designs are of his own forming. Consequently, of his own good pleasure, God *chooses* every man whom he saves. Regeneration is the *act* that saves, and is the sovereign act of God. Now suppose a man were to elect himself most decidedly, but God did not choose to regenerate—what becomes of that man? Saving election is by God, then, and not by man.

2. Let us pass now to the more *direct* Scripture proof of this doctrine. I shall endeavor, however, so to arrange the texts, that you may be more fully satisfied, first, of the *original* and *sovereign* choice.—secondly, of *individuals*,—thirdly, to *salvation*.

It will be seen in the following extracts that the writer proves the doctrine of Election, by the happy manner in which he has arranged his quotations from the word of God, and we cannot see how any believer in the Bible, can get aside of it. We must either submit to these humbling truths and acknowledge our own impotency, or reply against God—or which is infinitely worse, we must make a *new Translation of the Bible as others have done, to suit their own contracted views.*

All men are equally dead in sin, and were liable to have remained so. I beg you to observe, in the first Scriptures I shall present to your notice, that the separation of Christians from sin and the world, begins by God's first coming to them in the way of sovereign and gracious choice. "God who is rich in mercy, for the great love wherewith he hath loved us, *even when dead in sin, hath quickened us together in Christ.* For by grace are ye saved, thro' faith, and that *not of yourselves, it is the gift of God.*" (Eph. 2. 4.) "For we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another; *but after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us through Jesus Christ our Saviour.*" (Tit. iii. 3, 4, 5, 6.) Observe still further, whether the Scriptures do not teach that God's gracious choice commences man's deliverance. "Ye have not chosen me, but I have chosen you." "We love him, because he first loved us." (1 John 4. 19.) "All that the Father hath given me shall come to me." (John 9. 37.) "No man can come to me, except the Father draw him." (John 6. 44.) Bend a closer attention to the following passage. "Who hath saved us, and called us with a holy calling, *not according to our works, but according to his purpose and grace, which was given us in Christ Jesus, before the world began.*" (2 Tim. 1. 9.) My brethren, is there not "*salvation*" here, and of *individuals*, and was it not effected "*according to God's 'own purpose,' and gracious choice, 'in Jesus Christ, before the world began?*"

Suffer me now to direct your attention still to the three constituents of election, but somewhat more particularly to the object of choice, viz: whether *nations* or *individuals*. At the close of a parable in which the Saviour an-

swers an objection to the Gospel, he says, "Many are called, but few are chosen." (Matt. 20. 16.) How plain is the meaning of this verse! The Jewish nation have the privileges of the Gospel, but few of them are elected to salvation. The obvious meaning of the word "*few*," and its antithesis, with "*many*," indisputably proves that it cannot mean either a *nation* or an *abstract character*. It must then mean *individuals*. By force of the second antithesis, between "*called*" and "*chosen*," it is universally conceded that the '*few*' become *Christians*.—Here, then, we have strong hold upon two of the three points in Election, viz: the *salvation of individuals*. And as to the third, when it is said that "*few are chosen*," by *whom* is the act performed? Do they that "*are called*" perform the act of *calling*? With what face then, can it be said, that *they* who "*are chosen*," *come of themselves, without an electing act on the part of God*? These are the words of the Lord Jesus, my Brethren, and if we can escape from the doctrine, and are not *constrained*, by this language, to admit the three ideas in election, viz. *individuals, chosen, to salvation*, there is then no certainty in the Bible, and God has no definite standard of doctrine upon earth. That principle of interpretation, which may thus destroy the palpable force of simple and striking words, safely shelters all heresy, I proceed to adduce further proof from the words of the Saviour, and you will still remark, that *individuals*, and not nations, nor attributes, are the object of election. "I have *chosen you* out of the world, therefore the world hateth you." (John 15. 19.) "I have *chosen you* and ordained you, that you should go and bring forth fruit." (John 15. 16.) "I speak not of you all, I know *whom* I have *chosen*; but that the Scripture might be fulfilled, he that eateth with me shall lift up his hand against me." (John 13. 18.) "For the *elect's* sake, whom I have *chosen*, those days shall be shortened." (Mark 13. 20.) That *individuals* are here chosen, is obvious from the fact, that in the first three passages he is addressing his disciples, and in the fourth a very small remnant of the inhabitants of Jerusalem.—That they are chosen to Christian character, appears in the first verse, from the hatred of the world; in the second, from ordination, to "go and bring forth fruit;" in the third, from having chosen eleven disciples to a spiritual cleanness, which in the context is contrasted with the treacherous plotting of Judas; and in the fourth, not only because he stays the arm of desolation on their account, but because they are the "*elect whom I have chosen*." Why this repetition? I am led, by the last text, in further proof of *individual* election, to call to your remembrance, that the epithet '*elect*' was familiar in the mouth of the Saviour and his disciples, to signify an individual Christian, or those of a particular church, or the church at large. Indeed I think I am warranted in saying that the Lord Jesus, Paul, Peter, and John, were particularly fond of *this*, and kindred appellations. Nor will any man doubt whether the term has not a national, official, or abstract import, when he considers who the '*elect*' were. They were the "*elect of God*," "*holy and beloved*," and "*according to his foreknowledge*;"

they have "*faith, bowels of mercies, kindness*," &c. John "*loves them*," Paul "*endures all things for them*," God "*justifies*" and "*avenges*" them, false prophets cannot "*seduce*" them, and Jesus is coming "*in the clouds of Heaven, to gather them*." It was common then, in the days of the Saviour, to call Christians "*elect*." How *inspired men* could call them so, if they were *not elected*, 'twere hard to say.

In the remaining texts I shall quote, you will still accumulate proofs of the eternal choice of individuals; I beg you, however, more particularly to observe the third idea of our doctrine, viz. that they are elected to *salvation*. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord, and as many of them as were *ordained unto eternal life*, believed." (Acts 13. 48.) Who that is not invested with authority to repeal or pervert the preceding or succeeding Scripture, can escape from election? "*Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus*." (1 Pet. 1. 2.) Who can count God's eternal election, of individuals to *salvation*, when he calmly reads these words, "*God hath from the beginning, chosen you to salvation, through sanctification of the Spirit and belief of the truth*." (2 Thess. 2. 13.)

"And we know that all things shall work together for good to them that love God, to them who are the *called according to his purpose*. For whom he did foreknow, he did *predestinate* to be conformed to the image of his Son, that he might be the first born among many brethren; moreover, whom he did *predestinate*, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." His argument here commences and concludes the chapter. I request you to remark, that there is not a word in the chapter which suggests the thought of nations, or the Gentile world. On the contrary, he is speaking of "*them that love God*," and observe how naturally he falls upon the synonymous phrase, "*the called according to his purpose*." That there is an *eternal choice*, who doubts! for "*he did predestinate*;" and a choice of *individuals*; for he predestinates, not the Jews nor the Gentiles, but *them "that love God,"* *them "that are the called according to his purpose;"* and *unto salvation*; for he predestinates "*the called*" to be *conformed to Jesus, and finally "glorified."*

The Apostle commences the succeeding chapter, by a most feeling announcement of his "*great heaviness and sorrow of heart*," on account of his kinsmen after the flesh." For though, to them, as Israelites, pertained the privileges of God's peculiar people, yet all who were Israelites in this sense, were not the *spiritually chosen*. Neither because they are the "*seed of Abraham*," are they all "*children*." For God did distinguish between the natural children, both of "*Sarah*," and "*Rebecca*."—"But when Rebecca had conceived by one, even our father Isaac, (for the children being *not yet born*, neither having done any good or evil, *that the purpose of God, according to election* might stand, not of works, but of him that calleth,) it was said unto her, the elder shall

serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Natural man revolts against the procedure, and not perceiving the necessity which he has laid for it, in his own desperate apostacy, promptly pronounces unrighteous, any electing "purpose," which, disregarding "works," designs favor before "good or evil" is done, or the agents "born." Observe now, how the apostle reasons with the inmost soul of the unbeliever in election. "What shall we say then? Is there unrighteousness with God? God forbid!" Keep an eye upon your own heart, while you witness how the inspired man bears down the proud resentment of the rebel to the dust, and uplifts and enforces the highest sovereignty of the Almighty. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." How often does the natural heart apologize to conscience, and vent its spite against sovereign election, by arguing, that if God "raised me up" for this same purpose, and eternally willed that I should be a reprobate, why does he condemn me for disobedience? You will please to remark here, what is very common, an implied misrepresentation, by the unbeliever. There has been no *such* eternal decreeing of his conduct, as has made him a sinner against his will, or in any way warranted his conduct; unintelligible as are many things about this subject, he (and he only) has been shamefully guilty in his every departure from duty. The Apostle however disdains any such explanation, and but scourges the effrontery of his argument. "Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will? Nay, but O man! who art thou, that repliest against God?"

THE DOMESTIC CONSTITUTION.

Mr. JAMES, the excellent author of the *Church Member's Guide*, has recently published, 'The Family Monitor, or a help to domestic happiness.' The following extract is full of instruction.

"The domestic constitution is a divine institute. God formed it himself. 'He taketh the solitary, and setteth him in families;' and like all the rest of his works, it is well and wisely done. It is, as a system of government, quite unique; neither below the heavens, nor above them, is there any thing precisely like it. In some respects it resembles the civil government of a state; in others, the ecclesiastical rule of a church; and it is there that the church and the state may be said to meet. 'This meeting, however, is only on a very small scale, and under very peculiar circumstances.' When directed as it should be, every family has a character, inasmuch as the head of it acts the part of both the prophet and priest of the household, by instructing them in the knowledge, and leading them in the worship of God; while at the same time, he discharges the duties of a king, by supporting a system of order, subordination and discipline. Conformably with its nature, is its design: beyond the benefit of the

individuals which compose it, and which is its first and immediate object, it is intended to promote the welfare of the national community to which it belongs, and of which it is a part: hence every nation has stamped a great value on the family compact, and guarded it with the most powerful sanctions. Well instructed, well ordered and well governed families, are the springs, which, from their retirements, send forth the tributary streams that make up by their confluence, the majestic flow of national greatness and prosperity; nor can any state be prosperous, where family order and subordination are generally neglected; nor otherwise *than* prosperous, whatever be its political form, where these are generally maintained. It is certainly under the wise instruction, and the impartial sceptre of a father, and within the little family circle, that the son becomes a good citizen; it is by the fire side, and upon the family hearth, that loyalty, and patriotism and every public virtue grows; as it is in disordered families, that factious demagogues, and turbulent rebels, and tyrannical oppressors, are trained up to be their neighbor's torment, or their country's scourge. It is there that the thorn and the briar, to use the elegant simile of the prophet, or the myrtle and the fir tree are reared, which are in future time, to be the ornament and defence, or the deformity and misery of the land.

"But has the domestic constitution a reference only to the present world and its perishable interests? By no means. All God's arrangements for man, view him, and are chiefly intended for him, in his relation to eternity. The eye of Deity is upon that immortality to which he has destined the human race. 'Every family, has, in fact, a sacred character belonging to it, which may indeed, be forgotten or disdained; but the family is constituted, and ought, therefore to be conducted with the prospect of the rising generation following that which precedes it, not only to the grave, but to eternity.' Every member of every household is an immortal creature; every one that leaves the circle by death, goes into an eternity of torment or of bliss. Now since all the institutes of God look to another world as their chief and ultimate reference, surely, that institute which is the most powerful of all, in the formation of character, must be considered as set up with a special intention to prepare the subjects of it for 'glory, honor, immortality, and eternal life.'

"No one judges aright of this household compact, nor can any be in a capacity rightly to perform its duties, who does not consider this double relation which it bears to the state and to the church, and who does not view it as a preparatory system, for training up the good citizen and the real Christian. And for these objects, how great is the power which it really possesses; how considerable is the mutual influence of husbands and wives, in moulding each other's tastes, or modifying each other's dispositions; of parents, in forming the character of their children and servants; and of brothers and sisters, in stimulating and guiding each other's pursuits. The power of other constitutions is remote, occasional, and feeble;

but this is close, constant, and mighty. With other systems, the character is only casually brought into contact; but this always touches us. We live, and move, and have our being, in the very centre of it. So powerful is the influence of this association on its members, that it has preserved them, by the blessing of God, in the possession of piety and morality, in times and places of the greatest corruption of manners. On what vantage ground does the conscientious Christian parent here stand! The springs of public and social life may be greatly corrupted; the nation in which he dwells may degenerate into licentiousness, into idolatry or into the most daring infidelity. Retiring then to this sacred enclosure, he may entrench himself, and there, lifting up a standard for God, either wait the approach of better days, or leave a few behind him, on whom the best blessings of those days, will certainly descend. Though the heavens be shut up and there be no dew, the little enclosure which he cultivates, like the fleece of Gideon, will discover evident marks of the Divine favor. It actually seems as though in the wide scene, where the vices of the age, may, and can reign triumphant, this were some secure and sacred retreat, into which they cannot, dare not enter."

TEMPERANCE.

The following facts are stated by one of the circuit Judges of the Supreme Court in Indiana.

Charlestown, Oct. 20th, 1829.

Messrs. Stapp and Sullivan, President and Vice President of the Madison Temperance Society.

GENTLEMEN—At the close of the circuit, in answer to your letter of the 10th of August last, requesting me "to note so far as I should have an opportunity of doing so, during the last Circuit, the number of cases, and the amount of expenses incurred by defendants in the payment of fees, costs, &c. as also the amount incurred by the county and state, in prosecuting all such cases as grew out of intemperance," I will state, that at the first court which I attended, after the receipt of your letter, there were four cases of assault and battery tried, which grew out of intemperance, and the expense incurred in the defence of these cases, in the payment of fees, fines, and costs, was not less than forty dollars, and the amount incurred by the county and state in prosecuting these cases, was not less than seventeen dollars. In the next court which I attended, there were three persons arraigned for offences which grew out of intemperance, two of them were tried for an affray, and the third for stabbing with an intent to commit murder; and the amount of expense incurred by the defendants, in the payment of fines, fees, and costs, was not less than seventy dollars, and the amount incurred by the county and state, in prosecuting these cases, was not less than thirty-five dollars. At the next court which I attended, there were more than twenty cases tried which grew out of intemperance. These were indictments for riots, affrays, and assaults and batteries, and the amount of expense incurred by the defendants, in the payment of fines, fees, costs, &c. in the defence of these cases, was not less than two hundred dollars, and the amount incurred by

the county and state, in prosecuting them was at least fifty dollars. Finding the catalogue increasing to an extent beyond the limit of a letter or ordinary communication, I declined noting every particular case, but in every court in the Circuit there were some cases of this kind, and from observation I should suppose the amount of expense incurred by defendants, and by the state and counties, in prosecuting and defending these cases in the second Circuit is not less than eighteen hundred dollars *per annum*; and from the notes of the cases which I have taken, which occurred in three of the smallest counties in the Circuit, in point of population and business, it would seem that the aggregate amount would be considerably above that sum.

My attention being particularly directed to that subject by your letter, I had occasion frequently to speak of intemperance, and from what I have seen and heard from sources which I credit, I am induced to believe there is a redeeming spirit in the people, and that if the united exertions of the moral, intelligent, and virtuous portion of our citizens, are put in requisition, they can and will put a stop to this desolating vice. It originated in the simple habit of tasting, sipping and finally drinking ardent spirits. Abandon this simple habit and the vice ceases. This can be done, and it is absolutely necessary that it should be done; for there is no other vice in our country which is making such havoc of the health, intellect, and the lives of our citizens,—there is no vice which is producing such poverty, wretchedness and misery in families,—there is no vice which tends so much to augment the list of our paupers, and increase the number of inmates of our poor houses, thereby raising our taxes and increasing our burdens. Nor is there any vice which more endangers the permanency of our excellent government; for its strength consists in the intellectual power, and integrity of the people. Mind is power, and whatever tends to paralyze the minds, and corrupt the morals, of our citizens, weakens our government. The vice of intemperance, in an eminent degree, destroys the intellect, corrupts the morals, and vitiates the honor and integrity of all its victims. The interest of families as well as of neighborhoods, counties, and states, requires the united efforts of our patriots and statesmen, and all the friends of suffering humanity, to stop, if practicable, the march of this desolating evil in our land.

I believe, however, that the work of reform on this subject has already begun. The practice of treating, in stores and shops, is measurably abandoned; and in our best taverns there are no spirits retailed, and most of the tavern keepers are, as they should be, ashamed to have drunkards and tipplers about them. I have recently been informed by the Rev. Mr. Strange, that there are no less than ten societies for the suppression of intemperance formed in this state. Having complied with your request so far as I conveniently could, I will conclude,—hoping that the society over which you preside, and all others formed for similar purposes, may go on and prosper in the benevolent cause which they have espoused.

Respectfully, &c.

JNO. F. ROSS.

*From the Christian Herald.***THE DEATHS OF BELIEVERS AND INFIDELS, EXHIBITED IN CONTRAST.**

The following pieces have been collected, not with a particular desire to perpetuate the recollection of the unhappy and tormenting deaths of those who have been unbelievers of the Gospel: but with a more especial design, that those who sometimes feel disposed to tread in the footsteps of the infidels of former days, *may see the dreadful state in which they have terminated their lives.* And that it may also be seen what support great and good men have received when about to leave the world, from the hope of eternal life through Jesus Christ. The statements given are as well authenticated, we believe, as historical facts generally are.

BELIEVERS.

"The chamber where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life, . . . quite in the verge of heaven."

"What is death, that I should fear it?
To die! why 'tis to triumph; 'tis to join
The great assembly of the good and just;
Immortal worthies, heroes, prophets, saints!
'Tis to behold, (O rapture to conceive!)
Those we have known and loved and lost below!
—Who would not die for this?
Who would not die that he might live for ever?"

TOPLADY

Was supported with divine consolations during his last sickness. A few days before his death, he said to a friend, "It is impossible to describe how good God is to me. This afternoon I have enjoyed such a season—such sweet communion with God, and such delightful manifestations of his presence with and love to my soul, that it is impossible for words, or any language, to express them. I have had peace and joy unutterable. The comforts and manifestations of God's love are so abundant, as to render my state and condition the most desirable in the world. I would not exchange my condition with any one upon earth."

The same friend calling upon him two days before his death, he said, with hands clasped, and eyes lifting up and starting with tears of evident joy, "I cannot tell you the comforts I feel in my soul. They are past expression. The consolations of God to such an unworthy wretch are so abundant, that he leaves me nothing to pray for but a continuance of them. I enjoy a heaven already in my soul. My prayers are all converted into praise."

"O how this soul of mine longs to be gone! Like a bird imprisoned in a cage, it longs to take its flight. O that I had wings like a dove, then I would flee away to the realms of bliss, and be at rest for ever! O that some guardian angel might be commissioned; for I long to be absent from the body, and be with my Lord for ever."

"O what a day of sunshine has this been to me! I have not words to express it. It is unutterable. O, my friends, how good is God!—Almost without interruption he has been with me."

"O what delights! Who can fathom the joys of the third heaven? The sky is clear; there is no cloud—come Lord Jesus, come quickly."

HERVEY

When his dissolution drew near, he said to them about him—"How thankful am I for death! It is the passage to the Lord and Giver of eternal life. O welcome, welcome, welcome, death! thou mayest well be reckoned among the treasures of the Christian! To live is Christ, but to die is gain! Lord, now lettest thou thy servant depart in peace, according to thy word, for my eyes have seen thy precious salvation."

RALEIGH,

One of the most illustrious heroes that England ever bred—a man equally celebrated for valor, for genius and for learning, was not ashamed to address his wife in the view of approaching dissolution in the following pious strain:

"Love God, and begin betimes. In him you shall find true and everlasting comfort. When you have travelled and wearied yourself with all sorts of worldly cogitations, you shall sit down by sorrow in the end. Teach your son also to serve and fear God while he is young, that the fear of God may grow up in him. Then will God be a husband to you, and a father to him—a husband and father that can never be taken from you."

This is true heroism! Such was Sir Walter Raleigh!

LOCKE.

For fourteen or fifteen years he applied himself closely to the study of the holy scriptures, and employed the last period of his life hardly in any thing beside. He was never weary of admiring the grand views of that sacred book, and the just relation of all its parts. He every day made discoveries in it, that gave him fresh cause of admiration. And so earnest was he for the comfort of his friends, and the diffusion of sacred knowledge among them, that even the day before he died he very particularly exhorted all about him to read the holy scriptures, exalting the love which God showed to man in justifying him by faith in Jesus Christ, and returning him special thanks for having called him to the knowledge of that Divine Saviour. To a person who asked him, which was the shortest and surest way for a young gentleman to attain the true knowledge of the Christian religion, in the full and just extent of it, he replied, "Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It hath God for its author—Salvation for its end—and Truth, without any mixture of error, for its matter."

UNBELIEVERS.

"In that dread moment, how the frantic soul
Raves round the walls of her clay tenement,
Runs to each avenue and shrieks for help;
But shrieks in vain! . . . How wishfully she looks
On all she's leaving, now no longer hers:
A little longer—yet a little longer,
Oh might she stay to wash away her stains
And fit her for her passage! . . . Marvellous sight!
Her very eyes weep blood! . . . and every groan
She heaves is big with horror! . . . But the foe
Pursues her close through every lane of life,
Till forced at last to the tremendous verge,
At once she sinks to everlasting ruin!"

HOBBS

Was a celebrated infidel of the last age, who in bravado would sometimes speak very unbecoming things of God and his word. Yet, when alone, he was haunted with the most tormenting reflections, and would awake in great terror if his candle but happened to go out in the night. He could never bear any discourse of death, and seemed to cast off all thoughts of it. His last sensible words were, when he found he could live no longer, 'I shall be glad then to find a hole to creep out of the world at.' And notwithstanding all his high pretensions to learning and philosophy, his uneasiness constrained him to confess, when he drew near the grave, that 'he was about to take a leap in the dark.' The writings of this old sinner, ruined the earl of Rochester, and many other gentlemen, as that nobleman himself declared, after his conversion.

VOLTAIRE,

During a long life, was continually treating the holy Scriptures with contempt, and endeavoring to spread the poison of infidelity among all nations. In his last illness he sent for Trochin. When the doctor came, he found Voltaire in the greatest agonies, exclaiming in the utmost horror—I am abandoned by God and man. Doctor, I will give you half what I am worth, if you will give me six months life. The doctor answered—Sir, you cannot live six weeks. Voltaire replied—Then I shall go to hell, and you will go with me; and soon after expired.

THE BIRTH DAY—VOLTAIRE AND HALYBURTON.

'Who,' says Voltaire, 'can, without horror, consider the whole world as the empire of destruction? It abounds with wonders; it also abounds with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through the earth, and air, and water. In man there is more wretchedness than in all the other animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative: other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers: in cutting the throats of his fellow creatures for pay; in cheating and being cheated; in robbing and being robbed; in serving, that he might command; and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains rather carcasses than men. I tremble at the review of this dreadful picture, to find that it contains a complaint against Providence itself; and I wish I had never been born.'

Now let us hear the language of the excellent Halyburton, who died as he lived, full of confidence in God. 'I shall shortly get a very different sight of God from what I have ever had, and shall be made meet to praise him for ever and ever. O the thoughts of an incarnate Deity are sweet and ravishing. O how I wonder

at myself that I do not love him more, and that I do not admire him more. What a wonder that I enjoy such composure under all my bodily pains, and in the view of death itself. What a mercy that, having the use of my reason, I can declare his goodness to my soul. I long for his salvation; I bless his name that I have found him, and die rejoicing in him. O blessed be God that I was born! O that I was where he is. I have a father and mother, and ten brothers and sisters, in heaven, and I shall be the eleventh. O there is a telling in this Providence, and I shall be telling it forever. If there be such a glory in his conduct towards me now, what will it be to see the Lamb in the midst of the throne? Blessed be God that—ever I was born."—*Jay's Morning Exercises.*

Missionary Intelligence.

From the *Missionary Herald.*

SANDWICH ISLANDS.

Brief communications have recently been received from the missionaries at the Sandwich Islands. The latest date is the 16th of February, six weeks subsequent to the accounts previously received. The mission families were in usual health, and their labors in the various departments were carried forward much as heretofore. The Gospel of Luke was finished, except the last sheet. Acts was about ready, and would go to press immediately after the finishing of Luke. Genesis had gone to the press, and one sheet was worked off. A new tract has just been prepared and printed in an edition of 2000 copies. It was expected that 3,000,000 pages would be printed at the office during the year ending last April.

The letters bring intelligence that the Rev. Jonathan S. Green embarked at Honoruru, on the 13th of February, in the bark Volunteer, Capt. Charles Taylor, for the Northwest Coast, for the purpose of collecting information with reference to the establishment of a mission there. This service was specially assigned to Mr. Green, by the Prudential Committee, before his departure from this country; and would have been entered upon sooner, if a passage could be obtained in any vessel affording the facilities necessary for accomplishing the object.

The vessel which takes Mr. Green is expected to go immediately to the Russian settlements at Norfolk Sound, thence to the Kigane and Tongas tribes, passing between Queen Charlotte's Island and the main land, and visiting other places most frequented by vessels in the fur trade; thence up the Oregon or Columbia river, to the establishment belonging to the Hudson Bay Company; and thence down the coast to Port St. Francisco, the southern limit of the United States' territory on the Pacific. Mr. Green, according to this plan, will have a range of about 20 degrees along the coast. Mrs. G. remains at Honoruru.

MEDITERRANEAN.

Letters have been received from Mr. Goodell with dates as late as the 19th of August. Mr. Bird had a few days before returned from his tour on the Barbary Coast, which was commenced early last spring, as before noticed. The

mission presses were in very active operation. The 19th number of the series of tracts in the Armeno-Turkish language was in press; and they were expecting to commence an edition of the whole New Testament, in that language, to be printed at the mission press at the expense of the British and Foreign Bible Society.—*Id.*

INDIANS IN NEW-YORK.

Letter from the Rev. Hiram Smith, dated September 21, 1829.

Mr. Smith has recently been appointed by the Prudential Committee, a missionary to the Senecas, and has just entered on his labors.—He resides at the Cattaraugus station, though his efforts in preaching the Gospel and performing pastoral labors among the Indians will be extended to those residing on other reservations in that vicinity.

Anxious Inquirers after the Way of Life.

It is now a month since I came here. During this time, I have been much interested with what I have seen and heard. The day after I came here, I visited a heathen woman who was afflicted with the scrofula. Her home was a hovel, with scarce an article of furniture or crockery in it, and with nothing for her comfort except what the mission family had sent to her. Her skin had become dead and crisped, as though it had passed through the fire. She lay upon a few old rags strown upon hard boards, without any covering except a woollen blanket. Her attendant was a brother, who while I was there gave her some drink, which, for the want of a spoon, he communicated to her mouth through a tunnel made of the bark of a sapling. She could scarcely swallow, and was unable to converse. The next day she died; and as her friends were heathens, she was buried without any religious service. This poor woman, a few days before her death, was anxious for her soul, and sent for Mr. Thayer, to pray and converse with her. When she saw him, she told him that while she had her reason, which she feared would be continued but a short time, she wished to be instructed in the way of salvation. I could not but contrast Christianity with Paganism, and desire that the influence of the former, even if it were limited to the present life, might supplant the latter. I daily see abundant evidence of the fact, that temperance, industry, intelligence, piety and happiness, are the effects of the Gospel among Indians who have embraced it.

I visited about a fortnight since a Mrs. Crow, a young Indian woman, grand-daughter of Chief Warrior. She was confined to a sick bed, and distressed for her soul. She said she feared that she had been so great a sinner that she could not be saved. I pointed her to the Almighty Saviour. She has since recovered her health, and from her conversation and appearance, gives us reason to hope that she has passed from death unto life. She is distinguished for her talents, but unable to speak the English language. If she is a Christian indeed, we trust she will do much good to her people.

Several others have of late publicly confessed themselves to be sinners. One man, about thirty years of age, arose at the close of the second

service on the Sabbath, and said his conscience smote him so much that he could not keep his distress a secret any longer; that he had looked before him, and perceived that he was walking in a broad road, at the end of which was destruction; that he was resolved to put away all his sins and become a Christian. At the close of a religious conference meeting, an aged chief arose and confessed that he was a great sinner. When he had taken his seat, an aged woman said that she did not expect to live long, that she was in the habit of daily praying to God, and intended to serve him as long as she lived.

About a dozen females meet weekly for prayer at the mission house. Some of the male members of the church have lately manifested considerable feeling upon the subject of religion. We hope their goodness will not be like the morning cloud. One thing I have noticed in attending meetings here, which administers reproof to many professors of religion, who have not only a complexion different from the Indians, but who are distinguished for their attainments and privileges: I refer to the readiness of the pious Indians to pray in religious meetings when requested, and to speak upon the subject of religion when an opportunity is afforded.

Progress of Knowledge.

Mr. Thayer has published a number of psalms and hymns, accompanied with a little spelling-book, in the Seneca language. It is so simple that even the Indians, as well as others who know the English alphabet and can spell words of two syllables, can read it with facility. The work came from the press near the close of last week, and it was used yesterday in our meetings by the choir apparently with as much ease and correctness, as if the hymns sung had been committed to memory. The Indians stem much interested in the work, and Friday of the present week has been appointed for all the Indians, old and young, to come together to learn to read it. I trust it will not be long, before these Indians will become a reading people.

Other books, prepared for the Indians, in their own language, were noticed in the last number.

Mr. Thayer, the teacher of the school at Cattaraugus, under date of Sept. 30, remarks that the people manifest much anxiety to have hymns and portions of the Bible in their own language, and an increasing readiness to make the effort necessary to learn to read it. The school has opened for the fall and winter with between 20 and 30 scholars. There is also an increasing seriousness among the people: the meetings on the Sabbath are well attended: a number of the young men of the heathen portion of the Indians are usually present, some of whom unite in singing, and others say that they shall try to learn to read the new book. *Id.*

Rev. J. J. Robertson, an Episcopal Missionary to Greece from this country, has arrived at New-York from Smyrna.

Prison Missionary.—The Synod of Cincinnati, in connection with the Synod of Ohio, have resolved, to support a Missionary at the Ohio State Prison, and have appointed the Rev. W. Graham for that purpose.

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

ACCOUNT OF JERUSALEM.

This eminent city, it is said, was founded by Melchisedeck, the high priest, on the hills Moriah and Acra, B. C. 1981, and called by him Salem, (peace.) After sixty years it fell into the power of the Jebusites, a tribe descended from Jebus, the son of Chanaan, who extended its walls and built a fortress on Mount Sion which they called after their common father, and gave the city the name Jerusalem, the vision of tranquility. Joshua advanced against it and took possession of the lower part, but the Jebusites still held the upper town and the citadel of Jebus, and were never finally dislodged till the reign of David, 824 years after they had established themselves in the city of Melchisedek. David strengthened the fortress, built a palace for himself, and a tabernacle on Mount Sion for the ark of God, and Solomon constructed and dedicated the celebrated temple which bore his name.

The city was besieged and plundered five years after Solomon's death, by Shishak, king of Egypt, (2 Chron. xii. 2.) and was ravaged again 150 years after by Hazael, king of Syria, (2 Chron. xxiv. 23.) and besieged again by the Assyrians in the reign of Manasseh, who was carried captive to Babylon. At length in the reign of Zedekiah, Nebuchadnezzar completed its destruction, burned the temple, and sent the inhabitants prisoners to his own capital. This event occurred 470 years after its foundation was laid by Solomon, A. M. 3513, and about 500 before the birth of Christ. After seventy years Zerubbabel began to rebuild the temple, which was finally completed by Ezra and Nehemiah.

Alexander the Great offered sacrifices in the new temple, A. M. 3650. Jerusalem was afterwards taken by Ptolemy, king of Egypt, and recaptured by Antiochus, who plundered the capital and placed the statue of Jupiter Olympius in the sanctuary of the temple. The Maccabees once more gave freedom to their country, but a dispute arising between Aristobulus and Hircanus the chiefs of that family, they applied to the Romans, and in consequence Pompey hastened to Jerusalem and soon possessed the temple. Hircanus was supported by the Romans and was for some time successful, but Antigonus, the son of Aristobulus, induced by the followers of Pompey, made war against his uncle Hircanus, who was at length taken prisoner.

Herod the great, son of Antipater, an officer in the court of Hircanus, assisted by the Romans, seized on the throne, and Antigonus was at length delivered into the hands of Herod, sent off to Antony, and cruelly put to death. Herod repaired the city, embellished it with

many public monuments, and rebuilt or rather enlarged the temple at Jerusalem.

Archelaus, the son of Herod and Marianne, succeeded his father; while Herod Antipas, another of Herod's sons, held the tetrarchates of Galilee and Pera. It was this last who gave orders for beheading John, and who sent back Christ to Pilate. He was exiled by the emperor Caligula to Lyons.

Agrippa, grandson of Herod the Great, next obtained the crown; but Herod his brother, king of Calcis, had absolute authority over the temple and kept possession of the sacred treasures. After the death of Agrippa, Judea was reduced to a Roman province. Titus, son of Vespasian, besieged and took the capital, and the temple was destroyed thirty-eight years after the crucifixion of Christ, about the A. D. 70. On the ruins of the city of David, Adrian built a new town which he called (from his own name, Ælius,) Ælia Capitolina. The figure of a swine was carved over the gate leading to Bethlehem, and the Jews were prohibited entering the city under pain of death.

Jerusalem which had become a pagan city, at length acknowledged the God she had renounced; Constantine and his mother threw down the idols and sanctioned the Christian worship. Julian made a fruitless effort to rebuild the temple; balls of fire issued from the foundation, dispersed the workmen, and caused the design to be altogether abandoned. Jerusalem was once more taken by Cosroes, king of Persia, A. D. 613. Heraclius vanquished Cosroes, A. D. 627, and nine years afterwards, the Calif Omar, the third in succession from Mahomet, took Jerusalem after a siege of four months; Omar was assassinated, A. D. 643. After many contests the Fatimite caliphs possessed the Holy city till A. D. 1099, when Godfrey of Bouillon, attended by Baudouin his brother, and Peter Hermit, marched to the Holy Land with 1,300,000 men; Jerusalem was soon taken, Godfrey died at Jaffa (Joppa,) and was succeeded by his brother Baudouin.

The second crusade preached by St. Bernard, and conducted by Louis VII. of France, took place in the reign of Baudouin III. At length Saladin proceeded against the Christians and became successful. He died soon after the capture of Acre.

In the year 1242, the Emir of Damascus obtained possession of Jerusalem, and surrendered it to the Latin princes. A succession of Mameluke chieftains, afterwards became masters of it, till in A. D. 1263, Bibars-Bondoc-Dari assumed the title of Sultan. He ravaged that part of Palestine which had not previously submitted, and repaired the capital. Kelaoun, his heir, chased the Christians from fortress to fortress, and his son Khalil wrested from them

Tyre and Acre. At length, in 1291, they were entirely driven from the Holy Land.

The victorious Sultans kept possession of their conquest till 1382, when the Mamelukes of Circassia usurped the government of Egypt, and gave a new form to the administration of Palestine. At length Selim put an end to these series of revolutions, by assuming in 1716 the sovereign power in Egypt and Syria.—*Joliffe's Letters from Palestine.*

SALADIN.

The great Saladin, after he had subdued Egypt, passed the Euphrates, and conquered cities without number. After he had retaken Jerusalem, and performed many great exploits in those wars which superstition had stirred up for the recovery of the Holy Land, he finished his life in the performance of an action that ought to be transmitted to the most distant posterity.

A moment before he uttered his last sigh, he called the herald who had carried his banner before him in all his battles; he commanded him to fasten to the top of a lance the shroud in which the dying prince was soon to be buried—"Go," said he, "carry the lance, unfurl this banner, and while you lift up this standard, proclaim—This, this is all that remains to Saladin the Great, the conqueror and the king of the Empire, of all his glory!" Christians, (says Saurin) I perform to-day the office of this herald. I fasten to the staff of a spear sensual and intellectual pleasures, worldly riches, and human honors. All these I reduce to the piece of crape in which you will shortly be buried. This standard of death I lift up in your sight, and I cry—This, this is all that will remain to you of the possessions for which you have exchanged your souls!

APHORISMS.

Every wicked man commenced by being an undutiful son.—There cannot be a greater treachery, than first to raise a confidence, and then betray it.

Never do any thing upon which, you dare not first ask the blessing of God.

The man who pardons disappoints his foe.

ANXIOUS CARE.

Ill-busied man! why should'st thou take such care

To lengthen out thy life's short calendar?
When every spectacle thou look'st upon,
Presents and acts thy execution.

Each drooping season, and each flower
doth cry

'Fool!' as I fade and wither thou must die!

The beating of thy pulse, when thou art well,
Is just the tolling of thy passing bell.

Night is thy hearse, whose sable canopy
Covers alike deceased day and thee.

And all those weeping dews which nightly fall,

Are but the tears shed for thy funeral.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 2, 1830.

DR. MURDOCK'S NEW TRANSLATION OF MOSHEIM'S ECCLESIASTICAL HISTORY.

Mr. Howe of this city has issued proposals for publishing by subscription a New Translation of this work by the Rev. Dr. Murdock, who has lately taken up his residence in New-Haven.

The volume now offered to the public is the first of a Series, in which the learned Author purposes to embrace "the whole history of the Christian Church," to the present time—provided the encouragement extended to his labors shall warrant him in continuing them. It is entitled "A History of the Ancient Christian Church, or the First Volume of Mosheim's Ecclesiastical History, in a new and more exact Translation, with copious notes, containing much additional matter." "Should the first volume be encouraged by the public, the translator intends to proceed in a similar manner thro' the remainder of Mosheim's Institutes; and then, to continue the history to the present time, in two additional volumes, compiled by himself. The whole to be comprised in five volumes octavo. The first volume will be a history of the *early church*; the second, a church history of the *middle ages*; and the third, a history of the *reformation*, and of the modern churches, so far as Mosheim goes; and the fourth and fifth, will bring down the history to the present day."

The Author in his prospectus has been explicit in stating what this new translation aims at, and how it differs from that of Maclaine, the preceding translator; appending at the end collateral readings of his own and his, that the reader may by comparison form a judgment for himself. The faults of the original translator are ascribed to his having mistaken the true design of his author, and endeavored to adapt the work to general and popular use; while it was "expressly intended for the learned; for clergymen, and men of education, who would read it, not so much for amusement, or for devotional purposes, as for the sake of gaining a correct knowledge of facts and arguments in this branch of theology." "Guided by these views, Dr. Maclaine has rather paraphrased, than translated, a large part of his author. The dense narration of Mosheim is rendered verbose and turgid; his precise, logical diction, is exchanged for that which is vague and declamatory; and his simple, exact, and well balanced propositions, are converted into a series of flippant and unguarded assertions. The work is now a learned history stripped of its appropriate form: it is loose declamation on subjects the most profound, and facts the most intricate and controverted." Notwithstanding this, "Dr. Mosheim's ecclesiastical history as translated by Maclaine, has been the standard English work in this department of theology for nearly seventy years; and it has passed through many editions both in England and America. For seventy years, we have been contented with publishing and republishing it, without comment or amendment. Yet it is believed, that

there is a very general dissatisfaction with the work ; that it is read by our younger clergy, very much as a task ; and that it fills a place in so many private libraries, chiefly because it is the only learned history of the church, embracing the whole subject, to be found in the English language."

In the new translation of Dr. Murdock, "no attempts are made to improve the style or the thoughts of Mosheim. The version is intended to be as literal as the idioms of the two languages will admit. It occupies only about two thirds the space of Mac-laine's version; and professes to exhibit, with scrupulous fidelity, the exact thoughts of Mosheim, and in the same concise, direct and artless manner." The translator has added largely to the work, in the form of Notes, which are uniformly distinguished from the text, and subscribed by the author. The clergy and the student may therefore be congratulated in having furnished to their hands "the real work of Mosheim, and as nearly as possible, in that form and attitude in which it roused all Germany to the study of ecclesiastical history, and in which it has been read with uncommon interest, and great advantage, by the continental protestants, for three fourths of a century."

Note—Subscribers to the present volume, will not be holden, unless they wish it, to take the subsequent volumes, which will be published separately, and constitute each by itself a complete work.

EDUCATION OF YOUNG MEN

FOR THE MINISTRY—CATECHETICAL INSTRUCTION.

At a meeting of the Synod of New-York on the 23rd of Oct. last, a Board of Education was organized, auxiliary to the Board of Education of the General Assembly. The object of this Board is, in conjunction with the General Board, to superintend the cause of evangelical education within its precincts; to seek out suitable young men to be devoted to the Gospel ministry, and place them with the approbation of the Presbytery to which they belong in the way of prosecuting their studies. The union and success of the efforts to foster this species of education in our country, is the only hope of the Christian who looks abroad with a foreboding eye on its wide and amazing increase. Good morals and piety must increase with its increase, or what is deemed its rapid success is but an approach to inevitable ruin. Ministers and teachers, churches and schools, must be multiplied as fast as congregations multiply, villages and neighborhoods thicken; or ignorance and consequent infidelity must gain the march on intelligence and virtue. Every extension therefore of the facilities of education by which suitable young men, (and they ought to be men of picked material,) may be reared into teachers and guardians of the truths of our religion, should be cordially greeted by every patriot, as well as Christian. The American Education Society is pushing all the means in its power to this end, and it is ardently to be hoped that the generous zeal which actuates its Board may run out into each of its branches, awakening its

members to second the enterprise by renewed exertions.

As an auxiliary, and a *fundamental* auxiliary to this effort, we are happy in commending to the consideration of Christian parents, the report of a committee of this Board "in relation to baptised children and the subject of catechetical instruction."—There is just cause of the complaint here made of the decline of this wholesome and long-tried form of instruction; and the caution deserves the attention of every parent and every church. Catechisms may be louder preachers than ministers, in this work of keeping pure the morals and manners of our wide-spreading land, in as much as one preventive measure is better than five remedial ones. Seeds of good have been implanted in the youthful heart by means of the Westminster Catechism, which all the planting and watering of our Paul's and Apolloses cannot make to take root in adult ones. If the foreboding Christian, therefore, has at heart the best interests of his country, the happiness of its people and continuance of its institutions, let him foster the cause of early religious education. If the streams are properly tempered as they issue, it matters not how fast the tide of population flows on.

RESOLUTIONS.

"The Board recommend to the Synod, the adoption of the following preamble and resolutions, viz.

"Whereas it appears to this Synod, that in consequence of the present excellent system of Sabbath school instruction, so generally prevalent, the method of instruction so successfully adopted and pursued for ages that are past, in the church of God, in the catechisms of the Westminster Assembly, has been in a great measure lost sight of; and whereas, in the judgment of this Synod, the course of domestic and ministerial catechetical instructions, has been productive of such immense advantage to the souls of men, that they cannot regard, without great solicitude, the increasing indifference of Christians in relation to it; therefore resolved,

"1. That it be earnestly recommended to the churches under the care of this Synod, to take more effectual measures for the instruction of the young in the Westminster catechisms; and that it be recommended to parents, to revive the practice of instructing their children in the said catechisms on the Lord's day; and that it also be recommended to the superintendents and teachers of Sabbath schools in our congregations, to introduce the system of instruction in the Westminster Catechisms into their schools on the fourth Sabbath of every month; at least among all such children as belong to parents professedly Presbyterian. And that it also be recommended to the sessions of our churches, that the children and youth of every congregation be assembled quarterly or oftener, and catechized by the minister and elders.

"2. That the following resolution of the General Assembly, passed in 1818, be carried into effect, by all the churches belonging to this Synod, viz.

"Resolved, That the General Assembly recommend, and they do hereby recommend, to the pastors and sessions of the different churches under their care, to assemble as often as they may deem necessary, during the year, the baptised children, with their parents, to recommend said children in prayer to God, explain to them the nature and obligations of their baptism, and the relations which they sustain to the church."

PRAYER FOR THE INDIANS.

One of the principal chiefs of the Cherokee nation has recommended to his fellow-citizens, in an address in the *Phoenix*, to set apart the 1st day of January as a day of fasting and prayer. The editor of that paper commends the subject to the attention of Christians abroad, with a request that they, wherever they are, should unite with them in supplicating aid from the God of justice in their present crisis. We regret that the notice came to our eye too late for an insertion. But it is not too late for Christians to remember the Indian in their prayers; for their's is not a God, prescribed to a single blessing, or who is merciful only at seasons. Christians and Churches who receive the notice in season may unite in remembering their cause at the ensuing monthly concert.

We publish this week the conclusion of the excellent "address to benevolent ladies" in our country. Can they answer the humane design of that appeal better than to unite, at the call of the oppressed and friendless Indian, in preferring his cause at the throne of grace:—"Will not our Christian friends abroad, pray for the Cherokees?" The idea of their presenting petitions to Congress is of questionable policy. Every thing that is right, is not of course *proper*. Founded in the purest philanthropy, and the best of sympathies, as it is, the purpose is a novel one; it would probably on that account be but partially pursued; and from both causes might not comport with the gravity of our "grave senators." Any impolitic step of this nature, which should give an opportunity to some one of the Indians' political enemies to throw levity upon the subject, would be very unlucky, and deeply regretted. There is no danger however in their enlisting, by an influence peculiar to them, the compassion and zeal of those with whom they have sway and respect. There may be no impropriety in ladies in different places appealing collectively to the humanity, the spirit, and the patriotic pride, of their respective representatives and senators in Congress. There certainly can be no wrong in their responding to the cry of the defenceless and oppressed, by an appeal to the Supreme Legislator of all, that he will stretch His arm over them for a defence; and incline the hearts of their oppressors "to fear God and work righteousness."

The following are the remarks of the editor of the *Cherokee Phoenix*.

"The peculiar situation of the nation renders the observance of such a day necessary and important. The opportunity, no doubt, will be seized by those that feel that all aid in this interesting crisis, must come from above. We have before taken occasion to lay the subject before our readers at a distance, and we would now, at this time, ask, will not our Christian friends abroad meet at the appointed time and pray for the Cherokees? We hope they will. The day will generally, if not universally, be observed by the religious people of the nation."

Columbia College.—The Hon. Wm. A. Duer, LL.D., Judge of the Circuit Court of the State of New-

York, was elected President of Columbia College on Wednesday the 9th Dec.

ENGLISH CHURCH MISSIONARY SOCIETY.

DESIGNS AND FUTURE MEASURES.

[The following extract (from the *Lon. Miss. Reg.*) is from the instructions of the Church Miss. Soc. to Mr. Jowett one of their missionaries to the Mediterranean, and contains some instructing information of the condition of Northern Africa, with the designs and views of the society with regard to it. Mr. Jowett is directed to make Malta his home, the radiating point at present of all missionary labors on the Mediterranean, and from thence to turn his attention to North Africa. From this station so advantageously situated with respect to the coast of Africa, it is the object of the society to make such researches into the character and condition of its people so little known, as may be the ground-work of future operations for their good.]

Of the four great continents of the Globe, Africa is the lowest in the scale; and, of the four quarters of this Continent, the Northern is the lowest in respect of Christian and moral advantages. On the Eastern side, through Egypt and Abyssinia, somewhat seems likely to be accomplished: on the Western, the labors of Christian Missionaries have not been in vain in the Lord: on the South, at the Cape, there has long been a nucleus of growing civilization and Christianity: but, on the North, there are these *ten* great evils, all in operation, almost without any counteracting influence: Mahomedanism—Paganism—Barbarism—habitual wars—slavery—almost impenetrable Deserts—unknown languages—the want of ancient and modern history, or accounts of travellers, to guide our steps—dangerous climates—want of a British footing, nay, even of a European footing, a single step beyond the Regencies of Tripoli, Tunis, Algiers, and Morocco.

Each of these evils may exist, in a great degree, in the other three quarters of Africa: but, from the North, they present the most combined mass of impediments to missionary undertakings.

Yet, though there is so little to invite and so much to deter, in the moral aspect of these regions, there has been, without ceasing, a desire, on the part of the Society, for these many years, to effect something for North Africa. Its attention has been drawn toward this object at various times.

In 1817 much curious interest was excited by British travellers, and particularly Admiral Penrose, with regard to the interior, by the curious, but vague intimation of Christian tribes existing there. Mr. Greaves, in 1824 visited the Regency of Tunis, but from the shortness of his residence effected but little.

It is something, however, to have begun, small as that beginning may be. Our own minds have been effected by what we have heard: our purpose has been pledged by what we have, though so feebly, attempted. To what then, may we be considered as called in behalf of North Africa?

Recent travellers have brought us better acquainted with the country immediately south of Tripoli and bordering on the great Desert, than with the line of country which stretches to the westward as far as the Atlantic, between Tunis, Algiers, Fez, and Morocco to the North, and the great Desert to the South. The Barbary States themselves, offer many topics of research; but, of the district to the southward, we have scarcely any knowledge: yet there is reason to believe, that, in that very district will be found the

most promising medium of ultimately conferring intellectual and religious benefits on North Africa. The Committee refer to the Kabyles, or Kabayles; a people of whom some account will be found in an extract from Shaw's travels given in the Appendix to the Researches in Syria and the Holy Land; and in the Missionary Register for 1826, which last intelligence was procured by Mr. Greaves. The language of this people has attracted attention, and progress is making in the acquisition of this tongue. It will of course be one of your first objects in visiting North Africa, should you have it in your power to do so, to acquire the most accurate information on this point; and to make the best provision for furthering a plan of this nature, should the Society be hereafter in a condition, with respect both to funds and laborers, to follow up such a plan.

If it shall please God to give a prosperous journey to your brethren who are proceeding to Abyssinia, much light will be thrown, it may be reasonably expected, on the state of that country, and the measures to be pursued for its benefit: but, with reference to the work of research, as such, it may be remarked, that we have now attained sufficient knowledge of the different countries round the Mediterranean, the case of North Africa alone excepted, to guide us in all the efforts which the Society has it at present in its power to make; and on this point it may be safely added, that its means are far beneath the openings and calls for exertion. The Society's missionaries are, however, continually bringing us better acquainted with the people among whom they sojourn; and it can scarcely be too often repeated, that however discouraging the circumstances may be in which a missionary may be placed, he is yet fulfilling one important object of his mission when, by the lively and just exhibition of the views and feelings of the natives around him, he is enabling his friends at home to enter with intelligence into the difficulties of his situation. A true estimate of the state of a people can never be formed but by one who, in the Apostle's sense, being *spiritual, discerneth all things*. It is to well-informed and devout missionaries that we are indebted for the most full and accurate knowledge of the state of man throughout the world, in respect of his real character and most important interests; and to such men the Church of Christ still looks for that just estimate of all things around them, which may serve to guide its future measures in behalf of the unchristianized world.

But if the work of research may now be chiefly left to those who are at the same time actually engaged in missionary labors, that of the Press is likely rather to demand increased exertion than any measure of relaxation. The state of the countries bordering on the Mediterranean is such as will probably open, at no great distance of time, wider fields for the circulation of the products of the Press than we have yet seen.

The cultivation of the Maltese and Arabic languages is a point of importance, in reference to the future use of the Press in those countries which seem to stand most in need of our aid.

The Committee will gladly see the Works already prepared for the Press brought into as speedy circulation as circumstances will allow. Milner's History of the Church of Christ, making five octavo volumes in Italian, and the Commentary on the Epistle to the Romans in Modern Greek, which you have compiled from the Homilies and the chief English Commentators, cannot be made known, the Committee are persuaded, without great benefit, under the Divine blessing, to all who use those respective tongues. The periodical work, the Philanthropos, which you issued in Greek, cannot be resumed, perhaps, as a work to be published at fixed periods, until the Greek department of the Press shall be more adequately provided for; the Committee would advise, therefore, that

each Number should be complete in itself; and that the publication should be occasional, as you may have opportunity.

The Committee need not urge on you and your brethren the advantages likely to arise from an enlightened education of the natives of the different countries with which the Mission becomes connected. They rejoice in the good promise which Greece affords; and in the beginnings of education, both male and female, among the Copts in Egypt. They are aware, that, under present circumstances, the expectation of benefit from schools must be much qualified: the tone of society must be raised before enlarged advantages can be looked for; but education has a direct tendency to raise this tone. It is to a seminary of a higher order that the Committee would direct attention. They have ever considered Malta as a spot pointed out, by various advantages, for the site of an Institution which should have in view the preparation of native teachers for the various countries to which our Mission is directed; and it is with pleasure, therefore, that they witness a growing disposition in the local authorities there to foster wise plans of instruction, and that they see the germ of such an institution in some native youths lately brought under the protection of the Society.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

NO. XXIII.

There are in our country not a few benevolent individuals, who cheerfully admit that the Indians have a perfect right to the possession of their country; that we are bound by treaties to defend this right; and that the forcible seizure and division of their lands would be an act of enormous injustice; who yet suppose, that the continuance of the Cherokees, where they now are, would be extremely inconvenient to Georgia and to the United States. These persons are inclined to think, that the inconvenience will be found so great, as to amount to a sort of moral necessity; and that therefore, the sooner the Cherokees consent to a removal, the better it will be for them, as well as for their white neighbors.

An acquaintance with the real state of facts would convince these benevolent individuals, that they are quite mistaken, in regard to the best manner of promoting the permanent good of all parties. The inconvenience which appears so formidable, is altogether imaginary. It will utterly vanish, at the very moment when the state of Georgia, and other white neighbors of the Indians, shall be inclined to do what is right. If the disposition to take the property of the weak and defenceless and convert it to our own use, is to be dignified with the name of *moral necessity*, we should be aware that such a doctrine subverts the very foundation of law and order.

It is urged, that if the Cherokees remain where they are, Georgia is deprived of a valuable portion of land within her chartered limits. But this is an abuse of language. Georgia is deprived of nothing. If the Cherokees are compelled to remove, either by physical force, or what is called moral necessity, they are deprived of their inheritance; but if they remain, there is no deprivation on either side. An opulent landholder might as well complain, that he was deprived of some excellent land, which would be very convenient to him, and which he expected to have acquired long ago for a trifle; but to his great surprise, the rightful owner refused to sell. This is a species of privation to which covetous men have always been exposed, in every part of the world. They cannot get all the land that lies contiguous to their possessions; and the larger their domains are, the greater inconveniences do they feel; for the more ex-

tensive their limits, the greater is the number of obstinate neighbors with whom they come into contact. What an inconvenient world do we live in! And what a calamity it is, that there should be so many of the poor, the weak, and the defenceless, who are in perpetual danger of being trodden under the feet of their betters!

Thus it is that the insatiable desires of men create imaginary troubles. The state of Georgia, exclusive of the Cherokee country, has only six or seven souls, one half of whom are blacks, to each square mile; that is, omitting merchants, traders, and mechanics, less than one white family to two square miles of land. The most remote part of her chartered limits is still in the rightful occupancy of the Cherokees. The land of this portion is far less capable of lucrative cultivation than the state is generally. I speak not without some knowledge on the subject; and I have made inquiries of others. Let the representatives in congress from Georgia, if they are personally acquainted with the quality of the land within the Cherokee limits, state frankly how large a part is composed of mountains and barren tracts, which a Georgian would pronounce utterly worthless; how large a part would produce but moderate crops; and how small a fraction would be considered land of very good quality. Let these things be stated, and it will be found that the Cherokee country is not by any means so valuable as has commonly been supposed.

It can make no odds as to title, whether the soil be as fertile as the banks of the Ganges, or as barren as the sands of Arabia; but it should be known, that the value of the property here at stake is nothing, compared with the feelings of the Cherokees; not to mention the importance of the principles to be decided. Though the Cherokee country is in a healthful climate, and is a pleasant and comfortable residence for the original inhabitants, the far greater part of it would be left untouched for many years, if exposed to sale in the same manner as the public lands generally of the United States. The interest of Georgia, therefore, is inconsiderable; nor would the prosperity of that state be materially affected, if another acre were never to be added to the territory now in her actual possession.

It has been alleged, that great inconveniences will be experienced, by having an *imperium in imperio*;—a separate, independent community surrounded by our own citizens. But in what do these frightful inconveniences consist? A little pacific community of Indians, living among the mountains, attending to their own concerns, and treating all who pass through their borders with kindness and hospitality, is surely no very great cause of alarm. If there were a territory in possession of a powerful and hostile nation, and in the immediate vicinity of our white settlements, where our rivals and enemies might shelter themselves while plotting against our peace, and where fugitives from justice could find a refuge, there might be some reason for apprehension; though even these circumstances would never excuse a violation of treaties. But the Cherokees can never have any interests adverse to our national prosperity. They have solemnly agreed to live under our protection, and to deliver up fugitives from justice. We have by treaty a free navigation of their waters, and a free passage through their country. What more can we reasonably desire?

But if there were an inconvenience to us, as a consequence of there having been aboriginal inhabitants on this continent, how are these inhabitants to blame? If we are incommoded by having a little Indian community in the midst of us, we brought the evil upon ourselves by pushing our settlements into the wilderness, in such a manner as to surround our red brethren. They did not compel us, nor allure us, nor invite us, to such a course of proceeding; and they are not under the slightest obligation to give up their nation-

al existence to save us from this supposed inconvenience, though it were many times greater than it has ever been alleged to be.

The dangers from an *imperium in imperio* are, in the case before us, altogether chimerical. Among our own citizens, we have governments within governments, of all sizes, from a school district upwards; and all sorts of corporations with limited powers. In Great Britain, there is a vast diversity of customs, rights, franchises, and exemptions, peculiar to different towns, boroughs, cities, and counties, and to the larger divisions of the realm. Germany is almost wholly composed of smaller communities, each possessing a limited sovereignty; and many of them conducting their municipal affairs according to their own discretion. But, (which is more immediately to the purpose,) there have been separate communities of Indians, in most of the older members of our confederacy, from the first settlement of the country; and no disastrous consequences have followed. At the present day there are, in the state of New-York, several small tribes of Indians, living under their own laws, and not partaking of the rights of citizens of the United States. They have been declared, by the highest legal tribunal in that state, to be "not citizens, but distinct tribes, or nations, living under the protection of the government." The opinion of Chancellor Kent, which I never saw till all the preceding numbers were in the printer's hands, supports the positions which I endeavored to establish, in the examination of treaties. Yet the state of New-York does not appear to suffer, from having permitted these tribes to remain on their own land; to hold it in common; to remain exempt from taxes, military duty, and every kind of public burden; and to sustain a qualified sovereignty, though surrounded by white neighbors.

If the time shall ever arrive, when these sovereignties may become extinct to the mutual advantage of the Indians and whites, the manner of bringing about such a change will demand the efforts of the most disinterested men in our country, and the counsels of the wisest. In the mean time, let us hear the advice of Chancellor Kent on the subject.

"When the time shall arrive for us to break down the partition wall between us and them, and to annihilate the political existence of the Indians as nations and tribes, I trust we shall act fairly and explicitly, and endeavor to effect it with the full knowledge and assent of the Indians themselves, and with the most scrupulous regard to their weaknesses and prejudices, and with the entire approbation of the government of the United States. I am satisfied that such a course would be required by prudence, and would become necessary, not only for conscience's sake, but for the reputation of our justice."—Johnson's Reports, vol. xx, p. 717.

The learned jurist was speaking of the small tribes in the state of New-York, whose domains are now restricted by their own consent to tracts of a few miles square, and whose numbers are reduced to a few hundreds. These tribes, having resigned many attributes of sovereignty which the Cherokees still retain, and living in the midst of a crowded population, may possibly find it for their interest to abdicate the sovereignty which still remains to them. In such an event, the chancellor lays it down as indispensable, that the government of New-York should "endeavor to effect the change with the full knowledge and assent of the Indians themselves." This is, indeed, one of the first dictates which would be obeyed by an upright and honorable mind; but how much more imperative is it in the case of the Cherokees, who number thousands for the hundreds of Oneidas and Senecas; who have a sufficient territory in which they can secure themselves, under the protecting laws of the United States, from molestation on the part of the whites; who have a regular government of their own, suited to their habits, their condition and their wants; and who

have their relations with the United States distinctly marked and defined by various treaties. If, however, the Cherokees can be persuaded, by fair and honest arguments, that they will be gainers by giving up their sovereignty, either now or fifty years hence, let their consent be obtained. Let them always be made to feel, that they are free agents;—not in such a sense as the traveller is free, when he delivers up his purse with a pistol at his breast;—but as truly free as any man, or body of men, who make a contract under the protection of law, and on terms of perfect reciprocity. The Cherokees should, especially at this juncture, be again assured, that they stand behind the shield of the law,—*the supreme law of the land*,—which, in a government like ours, should afford a defence not less perfect, and certainly much more convenient, than could be afforded by a cordon of 150,000 bayonets, or a wall of adamant from the earth to the skies.

The chancellor says also, that this change should be effected (if at all) "with the most scrupulous regard to the weaknesses and prejudices" of the Indians. He would not justify the use of cold and unfeeling language, such as, "Indians must always retire from the march of civilization. It is in vain to attempt to save them." He would much sooner lament the frauds and impositions which have been practised upon them by profligate and interested white men, and the deficiency of benevolent feeling towards them on the part of many, who would by no means tolerate fraud or oppression. Justice requires that it should be said, however, that most of the legislatures of the older states framed laws for the protection of Indians, with a most benevolent regard to their good, and on the genuine principles of Christianity.

The Chancellor says again, that the change should be effected "with the entire approbation of the government of the United States." This change, be it remembered, had reference to the little tribes in the state of New-York. Yet the highest law character in the state, delivering an opinion before the Senate, sitting as the highest court of law in the state, did not apprehend an impeachment for sacrificing State Rights, when he declared, that if an arrangement should be made on this subject, it should be made "with the entire approbation of the government of the United States." And the Senate, consisting of thirty members, or more, from all parts of the state, supported the reasoning of the chancellor, with but a single dissenting vote. How different a spirit is here, from that which prevails in Georgia!

At the close of the paragraph which I have quoted, the chancellor recommends this course, not only as the most prudent course, and "*not only for conscience sake, but for the reputation of our justice.*" Whoever fears God, or regards man;—whoever possesses an enlightened conscience and feels his accountability to his Maker, or wishes to deserve the respect and confidence of good men, and the gratitude of after times;—such a man, says this learned judge in effect, will take heed that he deals kindly and justly by the Indians.

Hamilton, who is now admitted by all parties to have been an illustrious statesman, and to have felt deeply for the honor of his country, said respecting treaties, that they are "contracts with foreign nations which have the force of law, but derive it from the obligations of good faith." [Federalist, No. 75.] He reckoned, as among the qualifications of those who were to make treaties, "*a nice and uniform sensibility to national character.*" These qualifications he expected to find, in men selected by the legislatures of the several states, as representatives of the worth, the dignity, and the character of the country, in the highest branch of our national legislature.

It is one of the most encouraging signs of the present times, that public men are made to feel their accountability to the public, and their obligation to

bring their measures of state within the rules of private morality. I speak on a large scale, and not with reference to a single country, much less in regard to a single administration. This demand of accountability will ultimately be made by the people of every country; and if rulers, whether kings or presidents, parliaments or congresses, perpetrate acts in their public character, which would be perfidious in a private man, they will be pronounced guilty; and, in cases of great importance, if thus pronounced guilty by the voice of dispassionate and intelligent men, their names will be consigned to infamy.

The great principles of morality are immutable. They bind nations in their intercourse with each other, as well as individuals. On this point I must be indulged with a quotation from Chancellor Kent's Commentaries:

"We ought not therefore to separate the science of public law from that of ethics, nor encourage the dangerous suggestion, that governments are not as strictly bound by the obligations of truth, justice, and humanity, in relation to other powers, as they are in the management of their own local concerns. States, or bodies politic, are to be considered as moral persons, having a public will capable and free to do right and wrong, inasmuch as they are collections of individuals, each of whom carries with him, into the service of the community, the same binding law of morality and religion, which ought to control his conduct in private life."—Vol. i, p. 2.

"The law of nations, so far as it is founded on principles of natural law, is equally binding in every age, and upon all mankind. But the Christian nations of Europe, and their descendants on this side of the Atlantic, by the vast superiority of their attainments in arts, and science, and commerce, as well as in policy and government; and, above all, by the brighter light, the more certain truths, and the more definite sanctions, which Christianity has communicated to the ethical jurisprudence of the ancients, have established a law of nations peculiar to themselves."—p. 3.

Christianity, then, is the basis of the present law of nations.

Another learned judge has recently declared, on a public and solemn occasion, that Christianity is a part of the common law.

"One of the beautiful boasts of our municipal jurisprudence is, that Christianity is a part of the common law, from which it seeks the sanctions of its rights, and by which it endeavors to regulate its doctrines. And, notwithstanding the specious objection of one of our distinguished statesmen, the boast is as true as it is beautiful. There never has been a period, in which the common law did not recognize Christianity as lying at its foundations."—Judge Story's Inaugural Discourse, p. 20.

If Christianity is the basis of the law of nations and of the common law of the United States, it surely is not out of place, though it should be unnecessary, to remind our lawgivers and judges, that one of the great maxims of Christianity, for the regulation of intercourse among men, is, that *we should do to others whatever we would desire that they, in like circumstances, should do to us.* Let the people of Georgia, and the people of the United States, seriously reflect, whether they should be willing to receive the same treatment with which the Cherokees are threatened. Would they be content to go into exile, or to come under the laws of a foreign state, with the studied premonition that they could be neither witnesses, nor parties, in a court of justice? Let the appeal be made to conscience; and unless the conscience be buried under impenetrable ignorance, or seared as with a hot iron, the answer cannot be doubtful.

WILLIAM PENN.

CIRCULAR.—(Concluded from p. 493.)

It appears then that measures are fast ripening, which, if put in execution, are to exterminate the Indians. If they remain where they are, and the laws of the different

states are permitted to be extended over them, and their lands divided among the whites, intoxication, quarrels, and unrestrained oppressions, will soon change them to vagabonds and ensure their final extinction. Should they be driven to the west, a fate no less cruel awaits them there, where they lose even the last sad hope of reposing from their oppressions in the sepulchres of their fathers, and beneath their native soil.

But why should this deed of infamy and shame be perpetrated before the nations of the earth, and in the face of high Heaven? Are the people who claim the Indians' country in need of land? They have more than they can possibly occupy, for a hundred years to come. Has not our government power to prevent this deed? If our government has not power to fulfil its treaties, it would be a most humiliating fact thus to be exposed before the nations of the earth. But our president is empowered by the constitution to issue his proclamation forbidding any such encroachments as are threatened, and if this is disregarded, he has power by his sole authority, to command the whole military force of our nation, to protect and sustain the Indian in his rights.

Can any difficulty or danger arise from allowing this small remnant of a singular and peculiar race to exist in the midst of us? Why should they not stand, the cherished relic of antiquity, protected and sustained in their rights, and becoming a free and christian people, under their own laws and government? Can the millions of our nation fear any evil from their numbers or their power? Can any thing be feared but that their helplessness should be made the prey of the avaricious and the unprincipled?

But they are beginning to be oppressed and threatened, and when they have looked for protection and help it has been refused. Already we begin to hear them lamenting, that they must leave their home, their country, the land of their fathers, and all that is dearest to them on earth. At a late Indian council, after having been told by the agent of our government, that they no longer could be protected, the head chieftain thus replies in the simple language of sorrow and reproach—

"We do not wish to sell our lands and remove. This land our Great Father above gave us. We stand on it. We stood on it before the white man came to the edge of the American land. We stand on it still. It belongs to us. It belongs to no one in any place but ourselves. Our land is no borrowed land. White men came and sat down here and there and every where around us. When they wished to buy land of us, we have had good councils together. The white man always said 'the land is yours—it is yours.' We have always been the true friends of the American people. We have not spoiled the least thing belonging to an American. Although it has been thus, a very different talk is now sent to us. We are told, that the King of Mississippi is about to extend his laws over us. We are distressed. Our hands are not strong. We are a small people; we do not know much. The King of Mississippi has strong arms, many warriors, and much knowledge. He is about to lay his laws upon us; we are distressed.

"Colonel Ward (the agent) knows we have just begun to build new houses, and make new fields, and to purchase iron, and set up blacksmith's shops with our annuity. We have some schools, we have begun to learn, and we have begun to embrace the gospel. We are like an infant so high, (here the chief bowed and extended his hand as low as his knee,) who has just begun to walk. So it is with us. We have just begun to rise and go. And our great father who sits in the white house says to us—Unless you go yonder, (pointing to the west) the white man will extend his laws over you. We do not say his words are lies—we believe they are true. We respect them as sacred. But we are distressed. Oh that our great Father would love us! Oh that the King of Mississippi would love us!"

It cannot but seem a matter of grief and astonishment, that such facts exist in this country; in a nation blessed with wealth, and power, and laws, and religion; and whose possessions reach from ocean to ocean. But humiliating as is the reflection, the Indians must perish, unless their destruction can be averted by a most decided and energetic expression of the wishes and feelings of a christian nation, addressed to the Congress now assembling, and which is soon to decide their doom.

Have not then the females of this country some duties devolving upon them in relation to this helpless race?

They are protected from the blinding influence of party spirit, and the asperities of political violence. They have nothing to do with any struggle for power nor any right to dictate the decisions of those that rule over them.—But they may feel for the distressed, they may stretch out the supplicating hand for them, and by their prayers, strive to avert the calamities that are impending over them. It may be, that female petitioners can lawfully be heard, even by the highest rulers of our land. Way may we not approach and supplicate that we and our dearest friends may be saved from the awful curses denounced on all who oppress the poor and needy, by Him, whose anger is to be dreaded more than the wrath of man; who can "blast us with the breath of his nostrils," and scatter our hopes like chaff before the storm. It may be this will be forbidden; yet still we remember the Jewish princess, who being sent to supplicate for a nation's life, was thus reproved for hesitating even when death stared her in the way. "If thou altogether hold thy peace at this time, then shall deliverance arise from another place; but thou and thy father's house shall be destroyed;" and who knoweth whether thou art come to the kingdom for such a cause as this?

To woman, it is given to administer the sweet charities of life, and to sway the empire of affection; and to her it may also be said, "who knoweth whether thou art come to the kingdom for such a cause as this?"

In the days of chivalry, at the female voice, thousands of lances would have been laid in rest to protect the helpless and oppressed. But these are days of literature, refinement, charity and religion; and may we not appeal to nobler champions, than chivalry could boast? Will the liberal and refined, those who are delighted with the charms of eloquence and poetry; those who love the legends of romance, and the records of antiquity; those who celebrate and admire the stern virtues of Roman warriors and patriots; will these permit such a race to be swept from the earth?—a nation who have emerged from the deepest shades of antiquity; whose story, and whose wild and interesting traits are becoming the theme of the poet and novelist; who command a native eloquence unequalled for pathos and sublimity; whose stern fortitude and unbending courage, exceed the Roman renown? Will the naturalist, who laments the extinction of the mammoth race of the forest, allow this singular and interesting species of the human race to cease from the earth? Will those who boast of liberty, and feel their breasts throb at the name of freedom and their country, will they permit the free and noble Indian to be driven from his native land, or to crouch and perish under the scourge of oppression? And those whose hearts thrill at the magic sound of home, and turn with delightful remembrance to the woods and the valleys of their childhood and youth, will they allow this helpless race to be forced for ever from such blessed scenes, and to look back upon them with hopeless regret and despair?

You who gather the youthful group around your fireside and rejoice in their future hopes and joys, will you forget that the poor Indian loves his children too, and would as bitterly mourn over all their blasted hopes? And, while surrounded by such treasured blessings, ponder with dread and awe these fearful words of Him, who thus forbids the violence, and records the malediction of those, who either as individuals, or as nations, shall oppress the needy and helpless.

"Thou shalt not vex the stranger nor oppress him, for ye were strangers in the land. If thou afflict them, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherless."

P. S. Should the facts alluded to in the preceding be doubted, they can be fully substantiated by consulting the communications signed "William Penn," and the statements made and signed by many of the most distinguished philanthropists of our country, which are to be found in the recent numbers of our public prints.

This communication was written and sent abroad by the female hand. Let every woman who peruses it, exert that influence in society, which falls within her lawful province, and endeavor by every suitable expedient to interest the feelings of her friends, relatives and acquaintances, in behalf of this people, that are ready to perish. A few weeks must decide this interesting and important question, and after that time, sympathy and regret will all be in vain.

Poetry.

From the Token, for 1830.

THE LEAF.

BY S. G. GOODRICH.

It came with spring's soft sun and showers,
Mid bursting buds and blushing flowers;
It flourished on the same light stem,
It drank the same clear dews with them.
The crimson tints of summer morn
That gilded one, did each adorn.
The breeze that whispered light and brief
To bud and blossom, kiss'd the leaf;
When o'er the leaf the tempest flew,
The bud and blossom trembled too.

But its companions pass'd away,
And left the leaf to lone decay,
The gentle gales of spring went by,
The fruits and flowers of summer die,
The autumn winds swept o'er the hill,
The winter's breath came cold and chill.
The leaf now yielded to the blast,
And on the rushing stream was cast.
Far, far it glided to the sea,
And whirled and eddied wearily,
Till suddenly it sank to rest,
And slumber'd in the ocean's breast.

Thus life begins—its morning hours,
Bright as the birthday of the flowers—
Thus passes like the leaves away,
As wither'd and as lost as they.
Beneath the parent roof we meet
In joyous groups, and gaily greet
The golden beams of love and light,
That kindle to the youthful sight.
But soon we part, and one by one,
Like leaves and flowers, the group is gone.
One gentle spirit seeks the tomb,
His brow yet fresh with childhood's bloom.
Another treads the paths of fame,
And barter's peace to win a name;
Another still tempts fortune's wave,
And seeking wealth, secures a grave.
The last grasps yet the brittle thread—
Though friends are gone and joy is dead,
Still dares the dark and fretful tide,
And clutches at its power and pride,
Till suddenly the waters sever,
And like the leaf he sinks for ever.

TEMPERANCE SOCIETY.

MR. EDITOR—Understanding a report to be prevalent that the committee, appointed to obtain subscribers to the constitution of the Temperance Society, keep a list of those who do not subscribe; it may be for the interest of the society to state, that the report is not true. The executive committee have never authorized such a measure; and (as I have ascertained on enquiry) no one of the visiting committee has kept such a list.

The object of the visiting committee is to ascertain, in a civil and courteous manner, how many of our citizens are willing to enter into an association to discourage the use of distilled spirits, except as a medicine. The society, from the experience of other places, believe this to be one of the most effectual measures that has ever been adopted to check the fearful evil of intemperance. And while its friends feel much encouraged from the number of our first citizens who have been willing to lend their

names and example to aid its benevolent object, they would carefully avoid all appearance of reproach to those other respectable citizens who honestly differ from them in opinion.

A MEMBER OF THE SOCIETY.

MR. WHITING—The present crisis in the condition of the American Indians, is known to every individual in this community. The justice of their claim to the lands now in their possession, is acknowledged by every one who has the least sense of justice; and I have been surprised at the apathy which prevails among our citizens on this subject—a subject involving interests dear to every lover of his country, humanity, and justice. I am happy to perceive that in New-York, and some other places, public meetings have been called to take preparatory steps to petition Congress in behalf of this injured and oppressed people; and shall we be mute spectators of what is passing? Shall we not rather come forward and lend our efforts to rescue them from destruction, and our country from infamy and disgrace? What is done must be done quickly;—and I would therefore inquire, through the columns of your journal, whether it is not desirable that a meeting of our citizens be called, to take into consideration this important subject. B—.

DISINTERESTED BENEVOLENCE.

Extract of a letter to the editor of the Religious Intelligencer, dated Winchester, Va. Dec. 15, 1829.

DEAR SIR—Wishing to add a mite to aid the benevolent in sending a missionary to assist in the Greek schools, my wife Elizabeth sends five dollars, which you will be pleased to hand over to Mr. Daggett, the Treasurer, for the ladies' society of your place. I sincerely hope the society will meet with encouragement in so heaven-born an enterprise, and be made to see the pleasure of the Lord prosper through their instrumentality, and the sun of righteousness arise and shine in meridian glory, over the long enslaved, but, we trust, the now emancipated, land of Greece.

INSTALLATION.

On the 23d ult. the Rev. HORATIO A. PARSONS was installed Pastor of the Congregational church and society of North Milford, (Orange.) The introductory prayer by the Rev. Mr. Mead, of Middlebury; the sermon, from 1 Tim. iv. 13, by the Rev. Prof. Fitch, D. D. of New Haven; the consecrating prayer by the Rev. Mr. Stebbins, of West Haven; the charge by the Rev. Mr. Swift, of Derby; the address to the church and congregation by the Rev. Mr. Hawes, of Woodbridge; and the concluding prayer by the Rev. Mr. Pettingall, of Salem.

NOTICE.

The Course of Lectures on Ecclesiastical History, by Dr. Murdock, will commence on Tuesday evening, at six o'clock, in the basement story of the Meeting House of the third society.

The monthly meeting of the Temperance Society of the Eastern District of New Haven county, will be held at North Haven, on Tuesday, the 5th inst. at 10 o'clock A. M.

Letters received at the Office of the Religious Intelligencer during the week ending Dec. 30, 1829.

J. Smedley, John Calvin, Livingston H. Smith, Almon Merwin, Goodwin & Co. Noah Cooley, Nathaniel C. Bates.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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